

Sudharto P.Hadi | Abu Hapsin | Sulistyo Saputro | Sholihan
Yuseri bin Ahmad | Mifedwil Jandra | Ramli bin Awang, et.al.



Proceeding of The 2nd Joint International Seminar

GREEN RELIGION, SCIENCE & TECHNOLOGY

PROSPECT AND CHALLENGE FOR SUSTAINABLE LIFE



Organized by
Universitas Islam Negeri Walisongo and
Universiti Sains Islam Malaysia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Organized by Universitas Islam Negeri Walisongo Semarang and
Universiti Sains Islam Malaysia

First printed 2017
ISBN 978-602-1076-06-4

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Designed and printed by nextmedia.id

PREFACE

Environmental deterioration and destruction became the thing made global concerns. Technology in this context was blamed because of its domination in exploring and exploitation this planet. The effects of the nature exploitation appeared in the form of increasing the earth's temperature, decreasing water resources and increasing sea level.

Crisis of environment that currently occurred both in the national and global scale, has reached the stage of serious and threatening this planet, where humans, animals and plants live and continue their lives. Modern humans today unconsciously are doing the environmental destruction. It was slowly but the really against environmental systems that sustain human life.

One indicator of environmental damage caused by land degradation is quite real in the eyes and have very often we have experienced, such as annual floods increasingly large and widespread, erosion and sedimentation of rivers and lakes, landslides, scarcity of water (quantity and quality), which resulted the occurrence of cases of famine in some regions of the country. Water and air pollution, global warming, climate change, destruction of biodiversity, extinction of plant and animal species as well as the explosion of pests and diseases is a symptom of other, no less serious that is threatening the lives of humans, animals and plants on this planet.

Outbreaks of animal and human diseases are lethal lately, such as dengue fever, avian flu and HIV, if the observed fact is also due to the occurrence of balance disorders and damage to physical and non physical environment on the surface of our earth.

Various cases of environmental damage that occurs in both the global and national scope is actually rooted in human behavior which are not responsible for the environment. For example in the local scope, illegal logging and destruction of forest ecosystems that occurred almost in every island in our country, environmental pollution has been acute in North Sumatra, as well as environmental damage and pollution in Irian Jaya, which is actually an irresponsible human action.

Humans are the main cause of environmental damage on the surface of the earth. The increase in world population rapidly, has led to an intensive exploration on natural resources, particularly forests and minerals which consequently participate spur environmental damage, especially in the form of land degradation. Whereas land serves as a buffer resource of animal and plant life, including humans.

With the time, scientists thought about "green science" and "green technology" to improve people behavior towards nature. Green science, also known as environmental science, is a branch of science that explores issues related to the environment such as global warming, green-house effect, climate change, conservation, sustainable development, air pollution, and others. While green

technology is a technology that cares for the world without pollution. But technical and practical action supported by science and technology to save the environment was not seen by some as appropriate solution. What is needed now is a change in behavior and lifestyle not only in the level of individual, but should become a kind of culture in the community level. In other words, it is needed a new understanding of the universe that could underlie human behavior .

Based on the above discourse, as an Islamic higher education institution, the State Islamic University Walisongo has strong concerns not only to think about the effect of environmental destruction but also how to overcome the problem as well as to find some solutions paradigmatically. In this context religion seen as the divinity source that still forgotten by some, but it must be explored and revealed so it will become a new approach in resolving the problems of environment. Based on the onthological view that all sciences learn everything created by God, so axiologically all sciences have the same function to help human being to reach happiness in their life now and the after, whatever their nations and races.

The objectives of this seminar are as follow:

1. The creation of common perspective on go green paradigm among religious scholars, scientists and technocrats.
2. The formulation of go green paradigm in religious sciences, science, and technology.
3. The formulation of go green framework between religious scholars, scientists and technocrats.
4. The identification of go green agenda in the pattern of religious understanding and science and technology development.

Last but not least, I would like to express my appreciation to the committee of this 2nd Joint International Seminar (JIS) for their hard efforts to make this seminar going on well. My deep respect to all my colleagues from USIM Malaysia who have the common spirit to dig any potential religious value as well as develop them into transformative ideas for conserving this world for the “real” human prosperity. I hope that this seminar is a milestone for the two higher educations for developing any other joint program. Finally, from the deep of my heart, I would like to express my gratitude to all participants of this seminar. I hope, this valuable seminar become a proof that we have the common concerns of our spirit to develop the sustainability of prosperous life in this world.

Prof. Dr. H. Muhibbin, M.Ag.
Rector of UIN Walisongo

INTRODUCTION

The human challenge to find environmentally-friendly energy sources in the 21st century is increasingly urgent. Over the last 200 years, human behaviors in dominating nature have impacted on nature destructions such as reserved oil is depleting, the forest as green belt is running out, and many Mangrove plants are eroded. As a result, geothermal is ascending and polar ice is melting. The long-term impacts of hostile behavior to nature is horrifying. The most prominent impact and domino effect are global warming and environmental crisis.

Global warming has brought a great change of human life pattern. The increasing earth's temperature has caused irregular weather conditions. People relying on the weather, such as farmers and fishermen, have experienced the negative impacts of the unpredictable climate change. If this is not addressed, the number of farmers and fishermen will continue to decline. Consequently, mankind will experience a food crisis. Such condition will lead to a widespread famine that can trigger a war.

Another impact of human domination over nature is environmental crisis. This is evident from the phenomenon of ground water. Experts have researched that the groundwater is increasingly declining in both quality and quantity. When the ground water continues to decline, humans will certainly have difficulty in meeting their needs even the most basic ones. The phenomenon of declining ground water in almost all regions of the earth is the easiest way to measure that there has been something wrong with environment. Thus, an action is needed to save the earth for humans life.

Scientists have thought about the importance of green science and green technology to improve people behavior towards nature. Green science, also known as environmental science, is a branch of science that explores issues related to the environment such as global warming, greenhouse effect, climate change, conservation, sustainable development, air pollution, and others. While green technology is a technology that cares for the world without pollution. It stretches of alternative energy (non-fossil fuel) to the production of environmentally-friendly equipments as well as waste recycling. However, the rate of environmental damage compared to the progress of green science and green technology is not balanced. The environmental damage is much faster and more complicated.

It is absolutely not enough to let scientists to cope with such thorny and urgent problems. Why? It is because environmental damage is strongly influenced by not only human mindset but also behavior patterns to nature. The less-friendly mindset, attitudes, and behaviors to nature are actually triggered by certain pattern of religious understanding. The pattern of religious understanding has been formulated far before the industrial revolution era (18th century) while the environmental crisis has emerged after the industrial revolution. Therefore, it cannot be ascertained that the awareness of

the environmental crisis appears in the existing pattern of religious understanding. Consequently, raising a new religious consciousness, called by Bron Raymond Taylor as green religion, is imperative. In the context of Islam, the consciousness of green religion (green deen) is emerging as stated by Ibrahim Abdul-Matin (2010).

This International seminar is aimed to meet two elements, religious scholars and scientists, and to find out the same perspective between religious scholars and scientists in facing the challenges of global environmental crisis. The seminar is organized by Walisongo State Islamic University in cooperation with USIM Malaysia. The seminar covers several important topics such as: (1) Green religion: urgency, implementation, and implication (2) Green science: prospects and challenge (3) Green technology: review and progress (4) Common ground for go green: Concept and roadmap from three perspectives (religion, science, technology).[]

Editors

Table of Contents

PREFACE — v
INTRODUCTION — vii

PLENARY SESSION — 1

UTILIZING ISLAMIC TEACHING IN MANAGING THE ENVIRONMENT
<i>Sudharto P. Hadi — 3</i>

ISLAM AND ENVIRONMENTAL ETHICS
<i>Abu Hapsin — 6</i>

A SIMPLE MODEL FOR A “GREEN” UNIVERSITY IN A TROPICAL SETTING - AN ISLAMIC PERSPECTIVE
<i>Awangku Abdul Rahman — 13</i>

CULTURE AND RELIGION AS RESOURCES FOR CONFLICT RESOLUTION AND SUSTAINABILITY
<i>Morgan Brigg — 14</i>

MATHEMATICS OF PLANET EARTH
<i>Mat Rofa Ismail — 15</i>

DEVELOPMENT OF SOLID-PHASE SPECTROPHOTOMETRY (SPS) AS A GREEN ANALYTICAL CHEMISTRY
<i>Sulistyo Saputro — 16</i>

IMPLEMENTING GREEN INITIATIVES IN TERTIARY EDUCATION (The Paradoxes of Higher Education Institutions)
<i>Hamdan Said — 22</i>

ISLAMIC FINANCE FOR GREEN TECHNOLOGIES AND SUSTAINABLE GROWTH
<i>Dato’ Mustafa Mohd Hanefah — 23</i>

PANEL SESSION — 25

CRIMINAL LAW ENFORCEMENT OF ILLEGAL FIRING PLANTATION
<i>Charlyna S. Purba — 27</i>

THE PERFORMANCE OF COPPER METALLIC CATALYTIC CONVERTER AS CATALYST TO REDUCE EXHAUST EMISSION FROM YAMAHA VEGA MOTORCYCLE
<i>Warju and I Made Muliatna — 39</i>

SYNTHESIS AND TOXICITY OF COMPLEX FROM Cu(II) METAL ION WITH 2,6-BIS (4-NITROBENZAMIDO) PYRIDINE

Elok Farda, Fahimah Martak — 54

Zn(II) COMPLEX OF 2,6-BIS(4-NITROBENZAMIDO)PYRIDINE: SYNTHESIS AND CHARACTERIZATION

Lailatul Fithri, Fahimah Martak — 62

ANTIOXIDANT ACTIVITY OF GARCINIA HEALTHYENCIS (Pamella) STEM BARK EXTRACTS

Healthy Kainama et al. — 70

EFFECTS OF SULFOSUCCINIC ACID TO THE PERFORMANCE OF COMPOSITE MEMBRANE FOR DMFC APPLICATION

Matius Stefanus Batu et al. — 77

CONTRIBUTION OF GREEN TECHNOLOGY IN ISLAMIC PERSPECTIVE

Mifedwil Jandra, Norizan Hassan — 83

PROJECT SHELTER: A CONCEPT OF SHELTER KIT FOR POST DISASTER VICTIMS

Ar. Fadli Arabi, et al. — 93

THE INTEGRATION OF RELIGION WITH LOCAL WISDOM IN PLANTS CONSERVATION

Sri Suhandjati — 94

ISLAM SEBAGAI 'A GREEN RELIGION' DALAM WACANA GREEN SAINTEK

Ramli bin Awang, dkk. — 102

ANALISIS PERBANDINGAN MENGENAI KONSEP KHILAFAH FI'L-ARD DAN FAHAM PENGUASAAN KE ATAS ALAM (DOMINION OVER NATURE)

Akmaliza Abdullah, dkk. — 125

GREEN SCHOOL PROJECT AND SERVICE LEARNING IN UNIVERSITI TEKNOLOGI MALAYSIA

Zainudin Hassan et al. — 135

GREEN DA'WAH IN INDONESIA

(From Doctrine to Practice in the Islamic Concept of Cleanliness, Seen from an Anthropological Perspective)

Ibnu Fikri — 149

UNDERSTANDING OF GREEN RELIGION AS TOOLS FOR INCREASING INTERRELIGIOUS DIALOGUE

Fathimatuz Zahra — 164

AMERIKA DAN ZIONIS PEROSAK CITRA GREEN RELIGION

Ramli Awang dkk. — 175

- RELIGIOUS GIFT AND ENVIRONMENTAL CONSERVATION
(Case Study on the Movement of GSR [Gerakan Seribu Rupiah] in Semarang Municipality Central Java)
Misbah Zulfa Elizabeth — 198
- PENJAGAAN ALAM SEKITAR MENURUT PERSPEKTIF ISLAM
Yuseri bin Ahmad dkk. — 203
- ISU KUALITI PRODUK USAHAWAN BUMIPUTERA PKS DI MALAYSIA
Buerah Tunggak dkk. — 213
- GREEN RELIGION DAN PEMBANGUNAN BERKELANJUTAN
(Kajian terhadap Etika Pembangunan yang Berlandaskan pada Nilai-nilai Islam)
Sholihan — 234
- BULI SIBER KAJIAN DALAM KALANGAN MAHASISWA UNIVERSITI TEKNOLOGI MALAYSIA
Wan Hassan Bin Wan Embong dkk. — 246
- INDONESIAN MADRASAH AND THE DEVELOPMENT OF GREEN RELIGION, SCIENCE AND TECHNOLOGY IN THE GLOBALIZATION ERA
Mahfud Junaedi — 258
- TRACING THE PRIMORDIAL RELATIONSHIP BETWEEN HUMAN AND NATURE WITHIN THE QUR'ANIC PARABLE OF "TREE" IN 14: 24-27
Ahya Ulumiddin — 259
- FORMULA DIET PEMAKANAN MESRA AGAMA MENGIKUT PANDANGAN SARJANA SAINS ISLAM
Mohd Amir Wan Harun dkk — 271
- PELESTARIAN LINGKUNGAN BERBASIS NALURI KEIBUAN
Environment Conservation Based On Eco Motherhoodisme
(Perspektif Islamic Green Religion)
Mujiono Abdillah — 278
- MENYINGKAP ISU GREEN RELIGION:
PERSPEKTIF PERBANDINGAN ANTARA ISLAM DAN BARAT
Ramli bin Awang dkk. — 286
- ENVIRONMENTAL ACTIVITIES IN INDONESIAN ISLAMIC COMMERCIAL BANKS' CORPORATE SOCIAL RESPONSIBILITY
Yuli Andriansyah dkk. — 305
- PENDIDIKAN TEKNOLOGI HIJAU, DIMENSI IBADAH DALAM KEHIDUPAN PELAJAR DAN MAHASISWA MALAYSIA
Muhammad Fikri Bin Norddin dan Mifedwil Jandra — 306

CULTURE IN LEGAL SETTLEMENT CRIMES AGAINST FOREST
(Approach Sadd al-Dzariah and Fath al-Dzariah)
Mashudi — 317

Religious Gift and Environmental Conservation: Case Study on the Movement Of GSR (Gerakan Seribu Rupiah) in Semarang Municipality Central Java

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Abstract

Religious gift is a phenomenon that is commonly found in various religious communities. In Islam the terms like zakat, infaq, and shadakah referred to the kinds of religious gift. Indeed religious gift is one of the religious orders having the purposes to care for those less fortunate. Although the religious order is common but what is interesting is that the practices of religious gift varied between communities. Religious gift which is practiced in rural area will be differed to the one practiced in urban area. The variation is related to the type of community in which the practice implemented.

There is an interesting phenomenon in a residential neighborhood in Semarang Municipality, the capital of Central Java Province. In this neighborhood there is a mosque-based movement naming *Gerakan Seribu Rupiah* (One thousand rupiahs movement). The movement was initiated and executed by women. It has many activities that are oriented to family empowerment. Some of the activities are delivering scholarship, loan for school tuition, loan for family support in economic-empowerment, and food aid. What the most interesting of the program is related to a specific way for fund raising that involved all the residents in the residential housing. The program combined garbages from all the residents of the residential housing and support that the garbages given must be intended for religious gift.

For the purpose of the description on this phenomenon, this article will show the Gerakan Seribu Rupiah (GSR) as a religious community movement having concern on natural conservation. The detail that will be described are the profile of GSR, religious value of the garbages based fund rising, and the effects of the program toward community in general. This kind of description will inspire another community movement which is based on religious gift.

Keywords: Semarang Municipality, Gerakan Seribu Rupiah, mosque, women, religious gift

A. Introduction

Religious gift or religious alms-giving is a phenomenon that is commonly found in various religious communities. In Islam the terms like zakat, infaq, and shadakah referred to the kinds of religious gift. The terms had their own concept of limitations and implementations in order to see the differentiations and the common of the terms (Nawawi, 1999). Zakat or religious alms giving in Islam is closely linked with prayer, and is held to 'purify' both givers and the wealth which they give. How zakat should be levied and to whom it should be disbursed are analysed both as religious teaching and as actual practice in a number of Muslim society today (Benthal, 1999)

Religious gift is one of the religious orders having the purposes to care for those less fortunate. Brotherhood and caring at least are considered as the values underlined the religious deeds. In Islam there are eight groups worth to be the receivers of religious gift. They are *fakir, miskin, amil, muallaf, riqab, gharimin, fi sabilillah*, and *ibnus sabil*.

The practices of religious gift varied between communities. The basic consideration and the environment surrounding their life are very decisive in forming the variation of the gift. Some people give money to help out the less-fortunate by establishing hospitals, schools, libraries, mosques, and the like. One of the very common forms of religious-charity in some Islamic cities was to establish a

public drinking fountain, where fresh, sweet water was distributed freely to all passers-by (Paizin, 2014).

Common practices among communities are money and food stuff. Money is considered as something more practical to deliver because it may be used by the recipient for any usage. In Semarang Municipality, especially in the residential complex of Ngaliyan Indah, Ngaliyan, the gift is garbages, both paper and plastic-packing. The movement has the basic in the Mosque Attaqwa Ngaliyan Indah.

B. Profile of Gerakan Seribu Rupiah as a Movement

GSR is an abbreviation of Gerakan Seribu Rupiah (One Thousand Rupiahs Movement). The existent of Gerakan Seribu Rupiah (GSR) can not be separated to *Pengajian Putri Masjid At-Taqwa*. *Pengajian Putri Masjid At-Taqwa* was set up in 1990.

Pengajian Putri Masjid Attaqwa consisted of women muslim community members living in the surrounding of RW III Kelurahan Ngaliyan, especially in the residential complex of Ngaliyan Indah. It has a routinious forum for studying Islam holding on Friday evening. A huge array of Islam is studied and discussed in the forum: tafsir (Islamic exegesis), fiqh (Islamic jurisprudence), and Islamic capita selekta.

GSR constituted as one of the expression of the social-care that they are implementing surrounding the area of RW III especially, and out of the surrounding generally. Some Programmes: GSR Scholarship, GSR Needy-care, GSR bussiness-loan, and GSR Tuition-Loan. Fund-raising: GSR SHOP and GSR Eco-Care Movement

C. Programs and Implementation

- GSR Scholarship (Bea Siswa GSR).

GSR Scholarships is a core program of the GSR. In first some years, GSR has been able to provide scholarships to 25 children of RW III with the level of education of primary school, junior high schools and high schools. The grant of scholarship is determined based on the needsof the receiver and abilities of GSR

- GSR Shop (Warung GSR)

Considering the importance for forming the medium for *infaq* by the community members, two years since the establishment of the GSR, on June 14, 2009, the kiosks located in the shopping complex of PKL di Jl. Panembahan Senopati was announced as GSR Shop. This shop formerly was open every Saturday and managed directly by women activist of Masjid Attaqwa. The shop sells used items given by community members of RW III Ngaliyan.

- GSR Needy Care (GSR Peduli Dhuafa)

In May 2010 GSR further developed its activities with the approval of the other movements, namely GSR Needy Care and GSR Business Loan. GSR Needy Care is a program for assisting food for the poor families . The funding for GSR Needy-care is supported by regular donors. Formerly there are nine families receiving food assistance and primarily includes families who are in the area RW III and some are families in RW IV. After three years passed, there were 18 families covered by the program.

- GSR Bussiness Loan (GSR Modal Usaha)

GSR Bussiness Loan is a movement for supporting for mothers who have the economic activity at home (home industry). Source of funding of this movement is the deposit funds of GSR that was used to have a bigger benefit and wider purpose. Firstly the loan is set at Rp. 500,000.00 and the maximum refundable for ten months without additional services. After several years the maximal loan increased to become Rp. 1.000.000,00.

- GSR Peduli Lingkungan (GSR-Eco Care)

In June 4, 2012 GSR added two more activities. They are the environmental movement called GSR Eco-Care and Tuition Fee-Loan for University Student (GSR Pinjaman Kuliah). GSR Eco-Care had the orientation for fund-raising at the same time caring for the environment. The Steps to be taken is to collect paper from citizens and sell them to the company for recycling paper chopper. Collection time is not limited, and sales are made after the paper is collected in an amount deemed sufficient.

- Tuition Fee-Loan for University Student (GSR Pinjaman Kuliah)

Tuition Fee-Loan for University Student (GSR Pinjaman Kuliah) is a division of GSR having the purpose to help the community members in RW III surrounding who need fund for paying tuition fee for university student. In the first years the loan maximum of one million rupiah. These loans must be returned within a maximum of ten months. Due to the availability of funding is still limited, the number of borrowers is also limited.

D. Some Islamic Values Related to Caring and Environmental Conservation

However GSR movement motivated by Islamic studies conducted in the mosque of Attaqwa. Some of the themes that relate to social and environmental concerns that have been studied and discussed in the mosque and then inspire the members of the study to implement them in a reality of life.

The concern to the needy neighbors for example come from the study and discussion about the Qur'anic verses of Al-Maarij:24-25 stated:

"And those within whose wealth is a known right. For the petitioner and the deprived "

What the activist of the mosque Attaqwa did is to observe deeply the neighbor who need help and they directly give any help for making the neighbor able to survive their life. This was done even though the neighbor did not tell any economical problems they are facing. Related to the awareness of community members on environmental conservation is based on the study on Qur'an as below:

At-Taubah: 103: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."

Al-Baqarah: 30: "When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth. Unfortunately, humans often mistake this as a permission to exploit the planet,'"

Al-Isra: 44: The seven heavens glorify Him, and the earth [too], and whoever is in them.

The last verse indicates that the planet has some kind of 'consciousness, imploring us to look at nature as something to nurture, not as a mere object to exploit.

The sayings of the Prophet Muhammad, peace be upon, also became the reference. One of the sayings is once Prophet Muhammad said, "Charity is a necessity for every Muslim." He was asked: "What if a person has nothing?" The Prophet replied: "He should work with his own hands for his benefit and then give something out of such earnings in charity." The Companions of the Prophet asked: "What if he is not able to work?" The Prophet said: "He should help the poor and needy." The Companions further asked: "What if he cannot do even that?" The Prophet said: "He should urge others to do good." The Companions said: "What if he lacks that also?" The Prophet said: "He should check himself from doing evil. That is also an act of charity.

"The pointes that may be drawn from the above verses are that: muslim must care of this universe, and not to exploit it because it is a command of the God; all muslim must care of their neighbors; and what the person did will be back on the person per se. So every one has to do the best for the others and the environment. Those above verses of Al-Qur'an at least became a huge energy for activist of the Mosque of Attaqwa to implement the command of Islam.

E. Impact of GSR toward Community

Community members supported the idea of the GSR program and provides the means for environmental awareness. With the principle of voluntary, togetherness, caring, and supportive and accountability, most of the community members of supported the program. The support took the form as follows:

1. Availability of paper and plastic storage. The place is in the form of a garage of the house of a citizen who is prepared to collect all the paper and plastic gift.
2. Establishment of a house-based of paper-plastic collection system
3. The establishment of cooperation between the commitee of GSR and Islamic youth for carrying away the paper and plastic from the houses to the storage.
4. The establishment of communication system between community members and committee related to the information on the availability of paper and plastics in houses of community members.
5. Cooperation between the committee and recycling company to sustain the further processes of paper and plastic recycling.

F. Closing

Based on the above description, it can be concluded that Gerakan Seribu Rupiah is a mosque-based movement, which based the activities on the religious values, especially related to the themes of social and environmental caring. The pattern of its development throwing the ways of need assesment. It meant that the program establishment was based on the need of the society members that the committee facing.

By time, this movement found its identity, and now the more community members surrounding acknowledge GSR as the mosque-based movement having the care of the needy people as well as environmental conservation. The caring of the needy had generated some program such as: GSR Schlarship, GSR Needy-Care, GSR Bussiness Loan, and GSR Tuition Fee for University Student; meanwhile the caring of environmental conservation was expressed in the program of GSR-Eco care.

The program of GSR Eco-Care has impacted toward community members of RW III surroundings. The caring of enviromental conservation was expressed in some systems and attitudes showed by the community members. Some system that may be underlined are related to the cooperation to some other communities in the surrounding, such as muslim youth, community members, and companies having the concerns on environmental-conservation. The availability of the system will give the guarantee for the sustainability of the program

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